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[The other informant told this story with the following additions. When the two women leach buckeyes, the Deer stirs them with two fingers. The Deer has hung up her apron-dress of deer-hoofs, telling her children that when it falls, she is dead. It drops, and they know that she has been killed. The bear sends the children to smoke out birds in a hollow tree. The two young deer propose to try entering the tree to see how it feels to be smoked. One and then the other enter and are smoked. Then they persuade both the Bear children to enter together, and smoke them to death. — The children have crossed on the Crane's neck. The Grizzly-Bear comes with her acorn-paddle. The Crane denies having seen the children. She insists that he has. At last he consents to let her cross on his neck. In the middle he throws her off. She swims across. The children are on a flat rock. They tell it to rise, and it grows up. The Grizzly-Bear comes; and the children tell her, "Use a tree as a ladder if you want to reach us." She takes a tree that reaches to the top of the rock, breaks the limbs, and climbs. The children push the top of the tree over until it falls. The Grizzly is dashed to pieces, only her skin being left. Then the children make the rock descend as it has risen. — The subsequent adventures of the brother and sister are not included in this version, which seems to be a pure folk-tale, whereas the form given in full is perhaps a formula for recitation at the girls' adolescence ritual.]

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A FLOOD LEGEND OF THE NOOTKA INDIANS OF VANCOUVER ISLAND.<sup>1</sup> — The Nootka Indians, who are divided into a rather large number of tribes occupying the greater part of the west coast of Vancouver Island, distinguish sharply between two types of legends or myths. The one of these consists of numerous stories of the pre-human mythological epoch, in which animals, that are thought of as having a more or less human form, and mythological beings that do not seem to be identified with animals, form the chief characters. Such stories are found widely distributed in aboriginal America, and generally form the greater part of the folk-lore proper of a tribe. Such myths, among the Nootka, are the common property of the whole tribe, and are told without reserve. The second type of legend is much more elaborate in form, and more clearly reflects the ritualistic and social ideas of the Indians. They may be termed "family legends;" for they are not the common property of the tribe, but are in every case supposed to belong to some specific family, whose legendary history is recounted in them, and members of which alone have the right to tell them. Such family legends, while full of purely mythological incidents, are believed by the Indians to possess in a much higher degree the element of historical truth than the general body of myths referred to. Beginning with the origin of a particular family or sub-tribe, they take up in order the various incidents making up the traditional history of the ancestors and later generations of the family or sub-tribe. They tell of how various chiefs in the past gained supernatural powers from mythological beings, such as the Thunder-Bird, the

<sup>1</sup> Based on material obtained in course of linguistic and ethnological research for the Division of Anthropology of the Geological Survey of Canada, September–December, 1910.

Lightning Serpent-Belt, the Whales, Mountain Fairies, and other beings. These powers, together with associated songs, which they are taught by these various beings, and names referring to the legendary incidents, are supposed to have been handed down from the remote beginning of things through successive generations to the present representatives of the family. We see at once why the Indians so jealously guard the right to the telling of family legends. They mean far more to the Indians than if they were merely entertaining stories that had no particular reference to the present social order. They constitute the historical guaranty, as it were, for the various privileges claimed by a particular family of to-day.

Among a considerable number of such legends is a rather long family legend, obtained in native text from Tom, a blind old man living with the rest of his tribe in a reserve near the present town of Alberni. The legend refers to the Ts'isha'ath sub-tribe of the tribe of the same name, formerly inhabiting the island of Ts'isha or Hawkins Island, — one of the innumerable islands, known as Broken Group, dotting the waters of Barclay Sound. It begins with the creation by a Creator of the first pair of human beings, from whom all the members of the sub-tribe are supposed to have descended. Curiously enough, it is the female that comes first into existence. The Creator puts at their disposal a great number of foods, all of which are carefully classified and enumerated in the narrative. The salt-water fish, the sea-mammals, the marine invertebrates (chiefly mollusks), the fresh-water fish, vegetable foods, and the land-animals are enumerated in this order. In course of time a flood arose, and it is this episode of the legend that is given here in translation. The flood, it may be noted in passing, is very frequently a typical feature among the earlier events recounted in the Nootka family legends. The narrative of the flood is given here in fairly literal translation,<sup>1</sup> with such comments as seem necessary to give it its full import. It runs: —

The Ts'isha'ath became numerous, the village of Ts'isha became crowded. Hemayis [the name of a sub-tribe and village of the Ts'isha'ath tribe] was descended from Daylight-in-the-Sky [the first woman] and Ch'icho'ath [the first man]. Thus many were those descended from Daylight-in-the-Sky found to be when the flood came. Has-his-Place-full-of-Whale-Oil [the chief of the Ts'isha'ath at a remote period in the past, himself descended from the first pair; his name, like many Nootka names, indicates the importance of whaling among these Indians] was found with the dorsal fin of a whale hanging up belly down. [This statement, while it would sound perfectly clear to an Indian, demands explanation. Evidently the chief had recently captured a whale, and was feasting his tribe. The dorsal fin of the hump-backed whale, which is supposed to contain the soul or "person" of the whale, is always the distinctive property of the chief, and is hung up in his house. Before the whale-feasting can begin, four nights are spent in singing ritual songs addressed to the "person" in the fin, who thereupon takes his departure from it.] He cut off its big fin, took it along with him, and boarded his long canoe; he and his younger brother, who was named Makes-his-Place-full-of-Whale-Oil, were in two canoes that were joined together. There were four big boxes filled with provisions; in them

<sup>1</sup> The orthography of the Indian names is greatly simplified.

he had eyes of a hump-backed whale, eyes of a *ma'ak* whale, and the muzzle of a hump-backed whale and of a *ma'ak* whale, and the big fins of whales, cooked provisions belonging to all. All the four boxes were chock-full. First he tied his canoes to a berry-bush, using his cedar-branch rope that was part of his whaling-outfit. The brothers, chiefs, took their slaves with them in their canoes. One's slave was named Mussel-on-his-Belly; and another slave of his was named Tahukwa'as, and Puts-Everything-in-the-Water, and Old-Rotten-Spruce-Knot, and Shoots-at-the-Ground; and another slave of his was named Whale-blows-on-the-Back-of-his-Head; and another slave of his was named Tl'aha'aktlim; and another slave of his was named Whale-Muzzle, — these were all that Has-his-Place-full-of-Whale-Oil owned as slaves. [It is to be understood that these slave-names are the property of the family descended from the chief, and that only chiefs who are members of this family would have the right to bestow these names on their slaves.] The younger brother was named Makes-his-Place-full-of-Whale-Oil, and all his slaves went in.

Their long canoes were tied together, and they held on to the cedar-branch rope until it gave out. It rained, and the land was lost sight of. What had been his cedar-branch rope gave out. They drifted; and they did not know whither they were going as they drifted, because the land was not seen. After four days he heard some one singing inside the box, the whale's dorsal fin, and what he sang was as follows: —

“I am wont to start from way out at sea  
As soon as good weather arises,  
As soon as daylight opens up its mouth.”

[We are to understand that this song, the music of which was taken down on the phonograph, forms one of the set of whaling-songs owned by the chiefs descended from Has-his-Place-full-of-Whale-Oil. It is clear from the legend that it is believed to have been granted one of the ancestors of the family by supernatural means.]

Has-his-Place-full-of-Whale-Oil heard that the whale's dorsal fin was singing in the box, that he sang this song. Has-his-Place-full-of-Whale-Oil started in to sing; and they all joined in, — their slaves and their women and their children. The earth was not seen, for the flood was high and the mountains were under water, except that the big mountains stood dry above water. They began to hear it thundering, it was heard. They caught sight of him who was making the thundering noise; there it was, Two-Bladders-on-Top. [This refers to a mountain on which the Thunder-Bird is supposed to dwell.] They could not get near it, because there were many sticks and fragments of trees floating on the surface of the water. And then the land was lost sight of again. He thought that he was now way off, because he had been out long on the water; but it turned out that he was held fast by the whale. [The meaning of this is that he was enjoying the supernatural protection of the whale-spirit. The whaling-song that they had sung had the magical effect of preventing them from drifting too far : hence its usefulness to whalers of the family in later generations.]

They ate all they had in the boxes, they ate the eyes of the hump-backed whale. They had drifted around the point of Peaks-all-over-its-Face [another mountain], and drifted in behind a shelter; this was done by the

water that turned back from the current, and this is how they came upon the land of Peaks-all-over-its-Face. Then they were in the place for a time, staid there for a long time. And then it cleared up. He saw the other mountains, and caught sight of a mountain high up above the water; it was Red-Faced. Has-his-Place-full-of-Whale-Oil made up his mind that he would go over to the other mountain. The fragments of trees that had been numerous disappeared. He said to his younger brother, and to those that were with him, that they should go over to it. "Yes," said they all. They started off in their canoes, went across, and arrived at the other mountain, the one whose name was Red-Faced; they left behind the one whose name was Peaks-all-over-its-Face. They stopped, and staid at Red-Faced.

Has-his-Place-full-of-Whale-Oil was ready, he had his head-dress of cedar-bark and feathers on his head, he had something sticking out on his forehead, he had on his nose-ring, he had on his ear-rings, he wore his sea-otter robe, and over all his clothes he had a bear-skin. He was all dressed up in regalia, as he was accustomed to be when he bathed in order to get power to hunt hump-backed whales, and when he bathed in order to get *ma'ak* whales. [This refers to the secret hunting-rituals, consisting chiefly of bathing, prayers, and magical performances, which an Indian makes use of before proceeding on a hunt. The details of these rituals are jealously guarded by the various families to whom they belong as hereditary privileges.] In like manner was also Makes-his-Place-full-of-Whale-Oil dressed up too. There on the ground he got out of his canoe and sat on the rocks. It was night, it was not far from break of day. Has-his-Place-full-of-Whale-Oil was sleepy, and he fell asleep. He bent down his head on his bear-skin robe while he was sitting on the rocks. He heard some one singing. He dreamed, and understood what the words of the song said. He heard one singing a *t'ama* song [a class of songs of distinctive rhythm, generally sung on festive occasions], and this is what he sang: —

"I am sitting on the rocks singing a *t'ama* song at Tlisyu,  
I, the Thunder-Bird's Belt, am on the rocks singing a *t'ama* song."

Has-his-Place-full-of-Whale-Oil woke up, and saw that there was coiled up under him on the rocks the He'itl'ik, he who was singing in *t'ama* style, and he knew the *t'ama* song. [That is, he learned it, and transmitted it to his descendants, to whom it now belongs. The He'itl'ik is the serpent-like being believed to constitute the belt of the Thunder-Bird. The Thunder-Bird sometimes leaves his mountain abode for the sea to hunt for whales, which he grasps in his talons and takes away with him to his home. The flapping of his wings causes the thunder, while the lightning is due to the zigzagging of the serpent-belt as it darts through the air or coils around a tree. Both Thunder-Bird and belt are able to bestow great power, particularly success in hunting.]

He woke up, and the He'itl'ik glided off like a snake. And then he took his red shredded cedar-bark, put his hand under him, and tied his red shredded cedar-bark around the He'itl'ik's middle. [Red-dyed shredded cedar-bark plays an important part in West Coast ceremonial. Among the Nootka Indians it is often used as an offering to supernatural beings of all sorts. Has-his-Place-full-of-Whale-Oil makes the offering of cedar-bark

in payment of the power which he expects to receive from the serpent-belt.] From this is derived my name, He'itl'ik-is-coiled-beneath-on-the-Rocks, and Ties-Something-around-the-Middle. The name He'itl'ik-is-coiled-beneath-on-the-Rocks is derived from this, that at one time a He'itl'ik was coiled beneath him at Red-Faced; likewise the name Ties-Something-around-the-Middle is derived from this, that he tied red shredded cedar-bark around the middle of a He'itl'ik, he did it just as the He'itl'ik was gliding off like a snake. [These are good examples of the mythological reference implied, actually or by secondary interpretation, in certain traditional names.] He cut off some of his tail by hitting at it, — it was Has-his-Place-full-of-Whale-Oil that did so, — as much as is spanned by thumb and index-finger he cut off from his tail. [This fragment of the lightning-belt's tail served as a powerful hunting-amulet for him and for his descendants.] He saw that there was on the rocks, standing with his breast against the rocks, a great bird, the Thunder-Bird. He was spread out on its face as far as Red-Faced extended. It was the Thunder-Bird. Makes-his-Place-full-of-Whale-Oil had a boy born to him, and his name was to be Person-of-Red-Faced, because he was born there at Red-Faced.

Then the flood began to go down, it decreased greatly, and they kept their canoes moving on; their canoes kept sinking, following the sinking water. They had consumed two boxes of provisions. Two of their boxes were empty, and another of their boxes had become half empty. The sea became dry land, and it became again as it had been. One of their boxes was left with nothing taken out, and one box was half full. They landed at Big-Faced." . . .

Other episodes in the life of Has-his-Place-full-of-Whale-Oil follow this, in the course of which he obtains added powers, together with associated songs and names. Other parts of the legend deal with later generations, the whole forming a sort of primitive chronicle, the body of which is made up of accounts of the granting of power and of the origin of family names. Genealogical lore is scattered about here and there also. It is instructive to observe how thoroughly the flood myth has been combined among these Indians with tales of the origin of family privileges, and how much more interesting, apparently, to the natives, are the latter than the flood itself. Despite a general analogy with the biblical Flood tale, which none will have failed to notice, there is no reason to believe that the flood story as recounted here is anything but strictly aboriginal. Its close association with ideas of a decidedly aboriginal character would seem to render almost impossible the idea that it is a notion derived from comparatively recent contact with the whites, the more so as the flood episode is so thoroughly at home among all the tribes of the region.

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